Global Islam
Spring 2018

REL 4936 06G1
RLG 5361 025G

Meeting & Location:
T 8-9 (3:00-3:50; 4:05-4:55) & R 9 (4:05-4:55): AND 101

Instructor: Benjamin Soares
Office: 107B Anderson Hall
Telephone: (352) 273-2945
Email: benjaminsoares@ufl.edu
Office hours: Thursday, 11 am-1 pm & by appointment

Course Description: As one of the world's largest and fastest growing religions, Islam exerts significant global influence in politics, culture, and society. This course addresses the urgent need for a better and deeper understanding of Muslim cultures and societies in the contemporary global context. With a focus on lived Islam in the contemporary world, the course will provide knowledge about the diversity and complexity of global Islam and Muslim cultures and societies in global context. The course will be topical in approach, and it will study Islam as the intersection of broader social, cultural, and political economic processes in Africa, Asia, Europe, North America, and the Middle East. The course is interdisciplinary in nature and draws on perspectives from the humanities and the social sciences.

Course Objectives:
By the end of this course students should have an:
- Understanding of current discourses and dynamics in the study of Global Islam
- Understanding of both the commonalities and diversity within Global Islam
- Understanding of the intersection of Islam with broader social, cultural, and political economic processes in different parts of the world
- Understanding of Islam, transnationalism, and greater global interconnections
- Understanding of various perspectives on gender and feminism in relation to Global Islam
- Understanding of interrelations between Islam and other religions in a global context
- Understanding of some of the main currents with regard to Islam and politics in a global context

Requirements, Assignments, and Grading Criteria (N.B.: additional requirements for graduate students follow)

This class fulfills the **Gordon Rule** writing requirement (GR4) for undergraduates. You must complete at least 4,000 words of writing during the semester. Please ensure that each written assignment fulfills the minimum word requirement.

The final grade for **undergraduates** will be determined by:
- Attendance (10%)
- Participation and presentations (15%)
- "Global Islam" Project (10%)
- 3 Response papers (65%)

Participation and Presentations: Students are expected to attend all classes. Because this course is structured primarily as a seminar, its success depends on active and informed participation in discussion. All readings must be completed prior to class. Student will make brief presentations (7 to 10 minutes) on selected topics/readings (from the *supplementary readings* or additional assigned readings) and help to facilitate discussion.

"Global Islam" Project: All students are required to attend at least one lecture, presentation, or film screening at UF about Islam and read at least one article in a news outlet, magazine, or website and discuss how the category of Islam is used in a one page reflection (250 words). The format for papers is double spaced with font size 12.

3 Response Papers (1,500 words each, inclusive of notes and citations): These response papers will address key issues and methodological and theoretical questions raised in the readings, lectures, and class discussions. The objective of these papers is to encourage students to read the materials closely and articulate their own informed and analytically nuanced positions. The format for papers is double spaced with font size 12.

Paper Guidelines: Papers should have a title and include the course name, date, page numbers, and a bibliography. All papers must be submitted via e-learning.

***Graduate** Section Requirements and Grading Criteria*:
Graduate students will fulfill all of the requirements listed above, including the three response papers. In addition to the 3 response papers and presentation(s), they will have 2 additional writing assignments, which we will agree upon together. The assignment is to write a review of book(s) and articles and/or book chapters. Each review should be 2,000 to 2,500 words double-spaced with font size 12. Graduate students will also meet with me at least two times (1/2 hour) during the semester to discuss the agreed upon readings and assignments. These meetings will be during my office hours, and each student should email me with questions and/or the list of texts for me to comment on in advance of the meeting.

The final grade for **graduate students** will be determined by:
- Attendance (10%)
- Participation and presentations (15%)
- "Global Islam" Project (5%)
- 5 papers (70%)

Readings:

The following book is available for purchase at the bookstore:

Grewal, Zareena, *Islam Is a Foreign Country: American Muslims and the Global Crisis of Authority*, New York: NYU Press, 2014.

All other readings will be available either in electronic format (e-books and e-journal articles) through the UF course reserves or via e-Learning (http://elearning.ufl.edu).

Other resources and texts you might find useful for background reading or reference include:

Oxford Islamic Studies Online (http://www.oxfordislamicstudies.com available via UF electronic resources)

Denny, Frederick M., *An Introduction to Islam* (various editions), New York: Pearson Prentice Hall.

Eickelman, Dale & James Piscatori, *Muslim Politics*, Princeton: Princeton University Press, 1996.

Esposito, John, *Islam, the Straight Path* (various editions). Oxford: Oxford University Press.

Schedule of Topics and Readings:
N.B.: This document is subject to change; students are responsible for all announced changes.

Week 1 (1/9-11): Introduction & Orientation

Week 2 (1/16-18): Islam: Some of the Key Concepts

Readings:
Brown, Jonathan, "A Map of the Islamic Interpretive Tradition," in *Misquoting Muhammad*, Oxford: Oneworld, 2014, pp. 15-68.

Karamustafa, Ahmet, "Community," in Jamal J. Elias, ed., *Key Themes for the Study of Islam*, Oxford: Oneworld, 2010, pp. 93-103.

Aydin, Cemil, "Globalizing the Intellectual History of the Idea of the Muslim World," in Samuel Moyn & Andrew Sartori (eds), *Global Intellectual History*, New York: Columbia University Press, 2015, pp. 159-86.

Supplementary readings:
Aydin, Cemil, "Resurrecting Muslim Internationalism (1945-1988)," in *The Idea of the Muslim World: A Global Intellectual History*, Cambridge: Harvard University Press, 2017.

UF event: January 19th, 3:30 pm in Grinter 303, Shobana Shankar ("Afro-Dravidianism: A Senegalese-South Indian Muslim-Hindu Enchantment")

Week 3 (1/23-25): Islam, the Local, and the Global

Readings:
Huntington, Samuel, "The Clash of Civilizations?" *Foreign Affairs*, 72,3 (1993): 22-49.
Said, Edward, "The Clash of Ignorance," *The Nation* (September 2001)
    http://www.thenation.com/article/clash-ignorance
Manger, Leif, "Muslim Diversity: Local Islam in Global Contexts," in Leif Manger, ed., *Muslim Diversity: Local Islam in Global Contexts*, Richmond: Curzon, 1999, pp. 1-19 (to top of the page).
Grillo, Ralph D., "Islam and Transnationalism," *Journal of Ethnic and Migration Studies*, 30,5 (2004): 861-78.
Cooke, Miriam & Bruce B. Lawrence, "Introduction," in M. Cooke & B. Lawrence, eds, *Muslim Networks from Hajj to Hip Hop*, Chapel Hill: University of North Carolina Press, 2005, pp. 1-28.

Supplementary readings:
Gusterson, Hugh, "The Seven Deadly Sins of Samuel Huntington," in C. Besteman & H. Gusterson, eds, *Why America's Top Pundits Are Wrong: Anthropologists Talk Back*, Berkeley: University of California Press, 2005, pp. 24-42.
Said, Edward, "The Clash of Definitions," in Emran Qureshi & Michael Sells, eds, *The New Crusades: Constructing the Muslim Enemy*, New York: Columbia University Press, 2003, pp. 67-89.
Bowen, John R., *Can Islam Be French?: Pluralism and Pragmatism in a Secularist State*. Princeton: Princeton University Press, 2011.
Leichtman, Mara, *Shi'i Cosmopolitanisms in Africa: Lebanese Migration and Religious Conversion in Senegal*, Bloomington: Indiana University Press, 2015.
Mandaville, Peter, *Transnational Muslim Politics: Reimagining the Umma*. New York: Routledge, 2003.

Weeks 4 & 5 (1/30-2/8): The Case of American Muslims

Reading:
Grewal, Zareena, *Islam Is a Foreign Country: American Muslims and the Global Crisis of Authority*, New York: NYU Press, 2014.

Supplementary readings:
Abdullah, Zain, *Black Mecca: The African Muslims of Harlem*, Oxford: Oxford University Press, 2010.
Bilici, Mucahit, *Finding Mecca in America: How Islam Is Becoming an American Religion*, Chicago: University of Chicago Press, 2012.
Jackson, Sherman A., *Islam and the Blackamerican: Looking Toward the Third Resurrection*, Oxford: Oxford University Press, 2011.
Karim, Jamillah, *American Muslim Women: Negotiating Race, Class, and Gender within the Ummah*, New York: NYU Press, 2008.
Marzouki, Nadia, *Islam, an American Religion*, New York: Columbia University Press, 2017.

Williams, R.H., "Creating an American Islam: Thoughts on Religion, Identity, and Place," *Sociology of Religion,* 72, 2 (2011): 127-53.

1st Response Paper Due: Friday, 2/9 at 5 pm

Week 6 (2/13-15): Piety and "Reform"

Readings:
Roy, Oliver, "The Modernity of an Archaic Way of Thinking: Neofundamentalism," in *Globalized Islam: The Search for a New Ummah*, New York: Columbia University Press, 2004, pp. 232-89.
Damrel, David, "*Baraka* Besieged: Islamism, Neofundamentalism, and Shared Sacred Space in South Asia," in Margaret Cormack, ed., *Muslims and Others in Sacred Space*, Oxford: Oxford University Press, 2012, pp. 15-39.
Mahmood, Saba, "Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival," *Cultural Anthropology*, 16, 2 (2001): 202-36.
Deeb, Lara, "Piety Politics and the Role of a Transnational Feminist Analysis," *Journal of the Royal Anthropological Institute*, 15, S1 (2009): S112–S26.

Supplementary readings:
Deeb, Lara, *An Enchanted Modern: Gender and Public Piety in Shi'i Lebanon*, Princeton: Princeton University Press, 2006.
Jouili, Jeanette, *Pious Practice and Secular Constraints: Women in the Islamic Revival in Europe*, Stanford: Stanford University Press, 2015.
Kloos, David, *Becoming Better Muslims: Religious Authority and Ethical Improvement in Aceh, Indonesia*, Princeton: Princeton University Press, 2018.
Mahmood, Saba, *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton: Princeton University Press, 2005.
Mittermaier, Amira, "Dreams from Elsewhere: Muslim Subjectivities beyond the Trope of Self-Cultivation," *Journal of the Royal Anthropological Institute*, 18, 2 (2012): 247–65.
Schielke, Samuli, "Being Good in Ramadan: Ambivalence, Fragmentation, and the Moral Self in the Lives of Young Egyptians," *Journal of the Royal Anthropological Institute* 15 (S1): S24–S40.

Week 7 (2/20-22): "Reform" and Salafism

Readings:
Meijer, Roel, "Introduction," in R. Meijer, ed., *Global Salafism: Islam's New Religious Movement*, New York: Columbia University Press, 2009, pp. 1-32.
Haykel, Bernard, "On the Nature of Salafi Thought and Action," in R. Meijer, ed., *Global Salafism*, New York: Columbia University Press, 2009, pp. 33–57.
Farquhar, Michael, "Saudi Petrodollars, Spiritual Capital, and the Islamic University of Medina: a Wahhabi Missionary Project in Transnational Perspective," *International Journal of Middle East Studies*, 47, 4 (2015): 701-21.

Hamid, Sadek, "The Attraction of 'Authentic Islam': Salafism and British Muslim Youth," in R. Meijer, ed., *Global Salafism*, New York: Columbia University Press, 2009, pp. 384-403.

Supplementary readings:
Hassan, Noorhaidi, "Ambivalent Doctrines and Conflicts in the Salafi Movement in Indonesia," in R. Meijer, ed., *Global Salafism*, New York: Columbia University Press, 2009, pp. 169–88.
Lauzière, Henri, "The Construction of Salafiyya: Reconsidering Salafism from the Perspective of Conceptual History." *International Journal of Middle Eastern Studies*, 42, 3 (2010): 369–89.
Al-Rasheed, Madawi, "The Local and the Global in Saudi Salafi Discourse," in R. Meijer, ed., *Global Salafism*, New York: Columbia University Press, 2009, pp. 301–20.
Salomon, Noah, "The Salafi Critique of Islamism: Doctrine, Difference and the Problem of Islamic Political Action in Contemporary Sudan," in R. Meijer, ed., *Global Salafism*, New York: Columbia University Press, 2009, pp. 143–68.
Thurson, Alex, *Salafism in Nigeria: Islam, Preaching, and Politics*, Cambridge: Cambridge University Press, 2016.

Week 8 (2/27-3/1): The Religious "Other" I

Readings:
Laird, Lance D., 2012, "Boundaries and *Baraka*: Christians, Muslims, and a Palestinian Saint," in Margaret Cormack, ed., *Muslims and Others in Sacred Space*, Oxford: Oxford University Press, pp. 40-73.
Pizzo, Paolo, "The 'Coptic Question' in Post-Revolutionary Egypt: Citizenship, Democracy, Religion," *Ethnic and Racial Studies*, 38, 14 (2015): 2598-2613.
Last, Murray, "Muslims and Christians in Nigeria: An Economy of Political Panic," *The Round Table: The Commonwealth Journal of International Affairs*, 96, 392 (2007): 605-16.
Ostebo, Terje, "Christian-Muslim Relations in Ethiopia," in A.N. Kubai & Tarakegn Adebo, eds, *Striving in Faith: Christians and Muslims in Africa*, Uppsala: Life & Peace Institute, 2008, pp. 71-89.
Westerlund, David, "Ahmed Deedat's Theology of Religion: Apologetics through Polemics," *Journal of Religion in Africa*, 33, 3 (2003): 263-78.

Supplementary readings:
Chao, En-Chieh, *Entangled Pieties: Muslim-Christian Relations and Gendered Sociality in Java, Indonesia*, New York: Palgrave Macmillan, 2017.
Cooper, Barbara M., *Evangelical Christians in the Muslim Sahel*, Bloomington: Indiana University Press, 2006.
Mahmood, Saba, *Religious Difference in a Secular Age: A Minority Report*. Princeton: Princeton University Press, 2016.
Peel, J.D.Y., *Christianity, Islam, and Orisa-Religion: Three Traditions in Comparison and Interaction*, Berkeley: University of California Press, 2015.

Week 9: Spring break

Week 10 (3/13-15): The Religious "Other" II

Readings:
Islam, Arshad, "Babri Mosque: A Historic Bone of Contention," *Muslim World*, 97, 2 (2007): 259-86.
Flood, Finbarr Barry, "Between Cult and Culture: Bamiyan, Islamic Iconoclasm, and the Museum," *The Art Bulletin*, 84, 4 (2002): 641-59.
Kyaw, Nyi Nyi, "Islamophobia in Buddhist Myanmar: The 969 Movement and Anti-Muslim Violence," in Melissa Crouch, ed., *Islam and the State in Myanmar: Muslim-Buddhist Relations and the Politics of Belonging*, Oxford: Oxford University Press, 2016 (DOI:10.1093/acprof:oso/9780199461202.003.0008).
Schonthal, Benjamin, "Making the Muslim Other in Myanmar and Sri Lanka," in Melissa Crouch, ed., *Islam and the State in Myanmar: Muslim-Buddhist Relations and the Politics of Belonging*, Oxford: Oxford University Press, 2016 (DOI:10.1093/acprof:oso/9780199461202.003.0010).

Week 11 (3/20-22): Gender and Feminism

Readings:
Abu-Lughod, Lila, "Do Muslim Women (Still) Need Saving?" in *Do Muslim Women Need Saving?*, Cambridge: Harvard University Press, 2013, pp. 27-53.
Janson, Marloes, "Guidelines for the Ideal Muslim Woman: Gender Ideology and Praxis in the Tabligh Jama'at in the Gambia," in Margot Badran, ed., *Gender and Islam in Africa: Rights, Sexuality, and Law*, Stanford: Stanford University Press, 2011, pp. 147-72.
Fadil, Nadia, "Not-/Unveiling as an Ethical Practice," *Feminist Review*, 98, 1 (2011): 83–109.
Navast, Aysha, Martijn de Koning, & Annelies Moors, "Chatting about Marriage with Female Migrants to Syria," *Anthropology Today*, 32, 2 (April 2016): 22–25.
Skovgaard-Petersen, Jakob, "Sex Change in Cairo: Gender and Islamic Law," *The Journal of the International Institute*, 2, 3 (1995): 15-18 (http://hdl.handle.net/2027/spo.4750978.0002.302).
Selby, Jennifer A., "'The Diamond Ring Now is the Thing': Young Muslim Torontonian Women Negotiating *Mahr* on the Web," in A. Masquelier & B. Soares, eds, *Muslim Youth and the 9/11 Generation,* Albuquerque: University of New Mexico Press, 2016, pp. 189-212.

Supplementary readings:
Ahmed, Leila, *A Quiet Revolution: The Veil's Resurgence, from the Middle East to America*, New Haven: Yale University Press, 2012.
Fadil, Nadia, "Managing Affects and Sensibilities: The Case of Not Handshaking and Not Fasting," *Social Anthropology*, 17, 4 (2009): 439–54.
Flueckiger, Joyce Burkhalter*, In Amma's Healing Room: Gender and Vernacular Islam in South India*, Bloomington: Indiana University Press, 2006.
Jouili, Jeanette, "Negotiating Secular Boundaries: Pious Micro-Practices of Muslim Women in French and German Public Spheres," *Social Anthropology*, 17, 4 (2009): 455–70.
Ong, Aihwa, "State versus Islam: Malay Families, Women's Bodies, and the Body Politic in

Malaysia," in Aihwa Ong & Michael G. Peletz, eds, *Bewitching Women, Pious Men*, Berkeley: University of California Press, 1995, pp. 159-94.

van Doorn-Harder, Pieternella, *Women Shaping Islam: Reading the Qu'ran in Indonesia*. Urbana: University of Illinois Press, 2006.

2nd Response Paper Due: Friday, 3/23 at 5 pm

Week 12 (3/27-29): Islam, Politics, and the State

Readings:

Mandaville, Peter, "State Formation and the Making of Islamism," in *Islam and Politics*, 2nd edition, New York: Routledge, 2014, pp. 64-120.

Thurston, Alex, 2015, "Muslim Politics and Shari'a in Kano State, Northern Nigeria," *African Affairs* 114(454): 28–51.

Wainscott, Ann Marie, "Religious Regulation as Foreign Policy: Morocco's Islamic Diplomacy in West Africa," *Politics and Religion* (2017): 1-26 (https://doi.org/10.1017/S1755048317000591)

Supplementary readings:

Thurston, Alex, *Salafism in Nigeria: Islam, Preaching, and Politics*, Cambridge: Cambridge University Press, 2016.

Wainscott, Ann Marie, *Bureaucratizing Islam: Morocco and the War on Terror*. Cambridge: Cambridge University Press, 2018.

White, Jenny B., *Islamist Mobilization in Turkey: A Study in Vernacular Politics*, Seattle: University of Washington Press, 2003.

Wickham, Carrie, *Mobilizing Islam: Religion, Activism, and Political Change in Egypt*, New York: Columbia University Press, 2003.

Week 13 (4/3-5): Post-Islamism?

Readings:

Bayat, Asef, "Post-Islamism at Large," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 3-32.

Dagi, Ihsan, "Post-Islamism à la Turca," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 71-108.

Iqtidar, Humeira, "Post-Islamist Strands in Pakistan: Islamist Spin-Offs and Their Contradictory Trajectories," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 257-276.

Lacroix, Stéphane, "Saudi Arabia and the Limits of Post-Islamism," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 277-97.

Supplementary readings:

Bayat, Asef, "Islamism and Social Movement Theory," *Third World Quarterly*, 26 (2005): 891-

908.

Boubekeur, Amel, "Post-Islamist Culture: A New Form of Mobilization?" *History of Religions*, 47, 1 (2007): 75-94.

Einas Ahmed, "Political Islam in Sudan: Islamists and the Challenge of State Power (1989-2004)," in Benjamin Soares & René Otayek (eds), *Islam and Muslim Politics in Africa*, New York: Palgrave, 2007, pp. 189-208.

Mandaville, Peter, "Towards Post-Islamism?," in *Islam and Politics*, 2nd edition, New York: Routledge, 2014, pp. 369-99.

Pierret, Thomas, "Syria's Un-usual 'Islamic Trend': Political Reformists, the Ulama, and Democracy," in Asef Bayat, ed., *Post-Islamism: The Changing Faces of Political Islam*, Oxford: Oxford University Press, 2013, pp. 321-41.

Week 14 (4/10-12): Violence and Global Jihad

Readings:

Mandaville, Peter, "Radical Islamism and Jihad beyond the Nation-State," in *Islam and Politics*, 2nd edition, New York: Routledge, 2014, pp. 328-68.

Brahimi, Alia, "Al-Qaeda as Just Warriors: Osama Bin Laden's Case for War," in Jevaan Deol & Zaheer Kazmi, eds, *Contextualizing Jihadi Thought*, New York: Columbia University Press, 2011, pp. 51-70.

Mandaville, Peter, "Global Jihadism, Subalternity and Urban Islam in the West," in Jevaan Deol & Zaheer Kazmi, eds, *Contextualizing Jihadi Thought*, New York: Columbia University Press, 2011, pp. 31-49.

Marchal, Roland, "Joining Al-Shabaab in Somalia," in Jevaan Deol & Zaheer Kazmi, eds, *Contextualizing Jihadi Thought*, New York: Columbia University Press, 2011, pp. 259-74.

Marsden, Magnus, 2016, "Becoming Taliban: Islam and Youth in Northern Afghanistan," in A. Masquelier & B. Soares, eds, *Muslim Youth and the 9/11 Generation,* Albuquerque: University of New Mexico Press, 2016, pp. 81-104.

Supplementary readings:

Cook, David, *Understanding Jihad*, 2nd edition, Berkeley: University of California Press, 2015.

Devji, Faisal, *The Terrorist in Search of Humanity: Militant Islam and Global Politics*, New York: Columbia University Press, 2008.

Edwards, David B., *Before Taliban: Genealogies of the Afghan Jihad*, Berkeley: University of California Press, 2002.

Lia, Brynjar, *Architect of Global Jihad: The Life of Al Qaeda Strategist Abu Mus'ab Al-Suri*, New York: Columbia University Press, 2008.

Thurston, Alex, *Boko Haram: The History of an African Jihadist Movement*, Princeton: Princeton University Press, 2018.

Week 15 (4/17-19): Media, Old and New

Readings:

Larkin, Brian, "Binary Islam: Media and Religious Movements in Nigeria," in Rosalind Hackett and Benjamin Soares, eds, *New Media and Religious Transformations in Africa*, Bloomington: Indiana University Press, 2015, pp. 63-81.

Jones, Carla, "Images of Desire: Creating Virtue and Value in an Indonesian Islamic Lifestyle Magazine," *Journal of Middle East Women's Studies*, 6, 3 (2010): 91-117.

Galal, Ehab, "Yusuf al-Qaradawi and the New Islamic TV," in Bettina Gräf and Jakob Skovgaard-Petersen, eds, *Global Mufti: The Phenomenon of Yusuf al-Qaradawi*, New York: Columbia University Press, 2009, pp. 149-80.

Galal, Ehab, "Conveying Islam: Arab Islamic Satellite Channels as New Players," in R. Hackett & B. Soares, eds, *New Media and Religious Transformations in Africa*, Bloomington: Indiana University Press, 2015, pp. 171-89.

Aishima, Hatsuki, "Are We All Amr Khaled?: Islam and the Facebook Generation of Egypt," in A. Masquelier & B. Soares, eds, *Muslim Youth and the 9/11 Generation,* Albuquerque: University of New Mexico Press, 2016, pp. 105-21.

Supplementary readings:

Behrend, Heike, "*Titanic* in Kano: Video, Gender, and Islam," in M. Badran, ed., *Gender and Islam in Africa*, Stanford: Stanford University Press, 2011, pp. 173-89.

Bunt, Gary, *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments*, London: Pluto, 2003.

Edwards, David B., "Print Islam: Media and Religious Revolution in Afghanistan," *Anthropological Quarterly*, 68, 3 (1995):171-84.

Eickelman, Dale F. & John W. Anderson, eds, *New Media in the Muslim World: The Emerging Public Sphere*, Princeton: Princeton University Press, 1999.

Larkin, Brian, "Ahmed Deedat and the Form of Islamic Evangelism," *Social Text* 6, 3 (2009): 101-21.

Moll, Yasmin, "The Revolution Within: Islamic Televangelists and the Politics of Ethics in Egypt," *Oxford Islamic Studies Online* (http://www.oxfordislamicstudies.com/arab_spring_1.html)

Slama, Martin, "A Subtle Economy of Time: Social Media and the Transformation of Indonesia's Islamic Preacher Economy," *Economic Anthropology* 4 (2017): 94–106 (DOI:10.1002/sea2.12075)

Week 16 (4/24): Final Class/Wrap Up

3rd Response Paper Due: Tuesday, 4/25 at 12 noon

Policies, Rules, Expectations, and Resources:

1. **Attendance** is mandatory.
2. Active discussion of the **readings** by each student during every meeting.
3. **Laptops/tablets** should only be used for note-taking or consulting readings in class.
4. **Handing in Assignments**: Response papers should be handed in through e-learning/Canvas via Turnitin.
5. **Late Assignments**: An extension will be granted only in extraordinary circumstances and with prior approval from the instructor.
6. **Completion of All Assignments**: You must complete all written and oral work and fulfil the requirement for class participation in order to pass the course.
7. **Honor Code**: UF students are bound by the Honor Code (http://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/), and all students have agreed to follow this Code, meaning they will not give or receive unauthorized assistance in completing assignments.
8. **Course Evaluation**: Students are expected to provide feedback on the quality of instruction in this course by completing online evaluations at https://evaluations.ufl.edu.
9. **Students Requiring Accommodations**: Students with disabilities requesting accommodations should first register with the Disability Resource Center (352-392-8565, www.dso.ufl.edu/drc/) by providing appropriate documentation. Once registered, students will receive an accommodation letter, which must be presented to the instructor when requesting accommodation. Students with disabilities should follow this procedure as early as possible in the semester.